

A
S E R M O N
P R E A C H E D I N
the Cittie of Glasco in Scotland,

on the Tenth day of June, 1610.

At the holding of a generall
Assembly there.

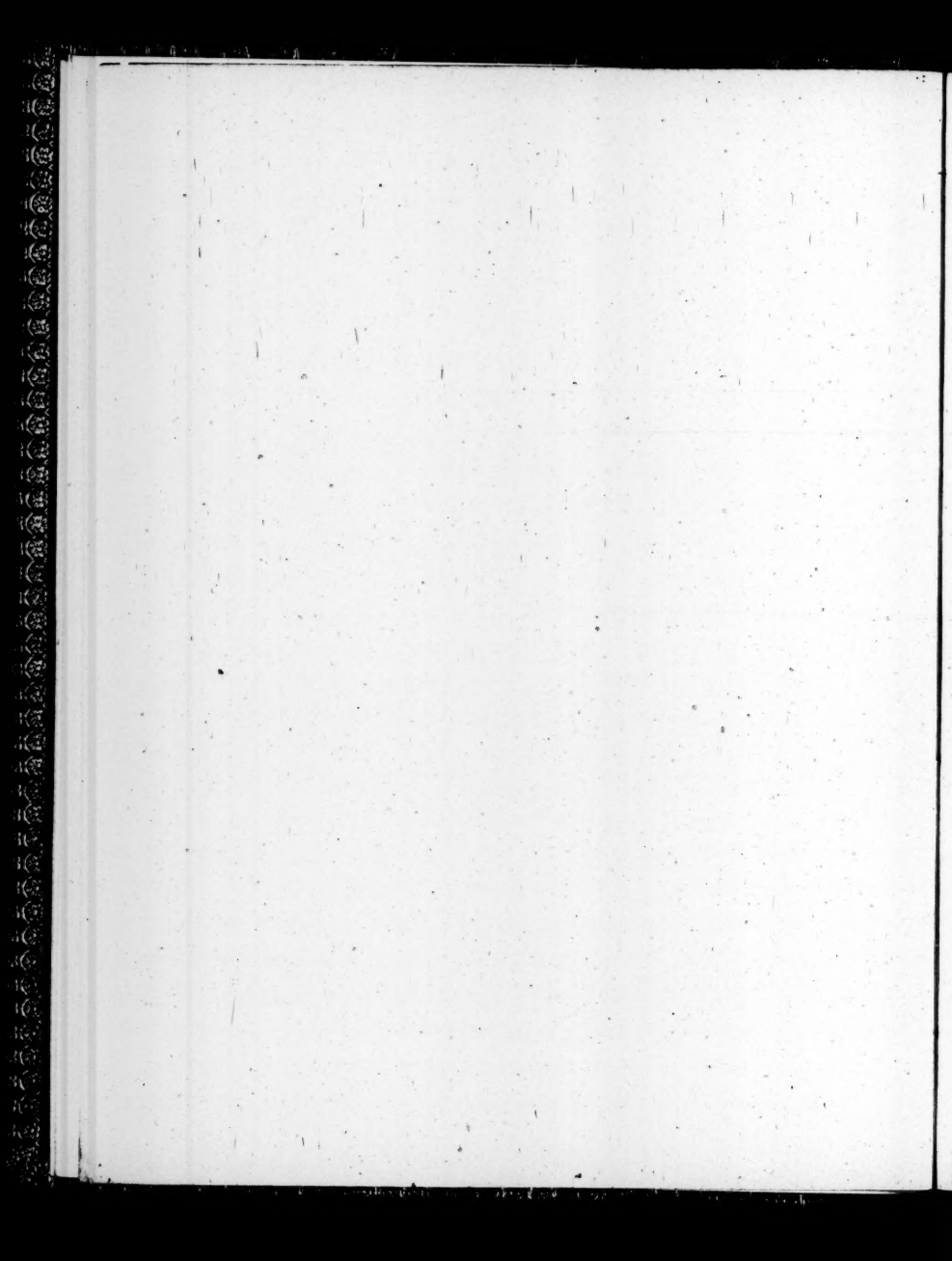
By CHRISTOPHER HAMPTON, Doctor
*in Diuinitie, and Chaplaine to the Kings most
Excelient Maiestie.*



L O N D O N :

Printed by T. S. for Henry Fetherstone, dwelling in
Paules Church-yard at the signe of the Rose.

1611.





TO THE MOST HIGH AND RENOW-

ned Prince, *JAMES*, by the grace of God
King of Great Britaine, France, and Ireland :
Defender of the faith, &c.



MOST gracious Soueraigne, I haue presumed to offer this Copie of my Sermon to your Maiestie, as an accomptant for that which I did in your seruice. Not for any doubt I haue of the Serenitie of your allowance : but to conuince the calumniations of a tragicall trifler, so farre transported for the losse of his Helena, that he forgets all duties, becomes a reniler of the Prince of the people, a false accuser of the brethren, and an inhumane disquieter of a soule that liues with God. Tantæne ais cœlestibus iræ? The brethren to whom hee sends his narration, are Reuerend in deed, but so respectiue of the Churches tranquillitie, that the idle sound of his Trumpet will make no Alarum. Their consents did runne in the action: or if a small number were doubtfull for a

THE EPISTLE DEDICATORIE.

while, some persons of H nour, and right good place, are yet alieue to testifie, that most of them came willingly at the end of this Sermon; to acknow ledge their satisfaction. Where such independencie is, as hee insinuateth, it may be shewed fairely and regularly, without his Potlids or staues in corners. But if our premises haue incongruous conclusions: what validitie is there in his conclusions, that haue no premises at all? Superbo oculo veritas non videtur, sincero patet. God open his eyes that he may see the Princely care, singlenesse, and zeale of your Royall heart, sparing no charge for settling this gouernment, which hath bene most auncient and profitable in the Church: That hee may praise God for the sweetnesse of your Nature, as his countrymen vse to doe: And pray to God for the length of your dayes, & continuance of your happy Raigne, as all your subiects haue iust cause to doe. So submitting my poore labours to the censure of your clemencie, I will ever rest

Your Maiesties dutifull subiect

and deuoted Chaplaine

Christopher Hampton.



THE COPIE OF A
SERMON PREACHED
AT GLASCO; IN THE
generall Assembly, 1610.

PSAL. 122.

*I reioyced greatly when they said vnto me, we will
goe into the house of the Lord.*



OV shall better vnderstand the
occasion that induced the Pro-
phet *Dauid* to write this Psalm, if
you will first remember cer-
taine things written of the Ta-
bernacle, in the Booke of *Exo-
dus* and else-where.

It was called, *The Taberna-
cle of the Congregation*, because the people did assem-
ble together at it for the seruice of God: of *Testimo-
nie*, because it carryed manifest euidences of Gods
presence amongst them. It was portable, and all
things belonging to it were so, because the people
themselues had then no setled place of abode, but

B

wandred

wandred like pilgrimes in the wildernes by the space of fortie yeares.

And some whiles after they came into the Land of Promise, it was carryed from place to place: being first pitched in Gilgall, *Iosu. 4.* afterward in Silo, *Iosu. 18.* From thence the Arke was brought into the campe of the Israelites, *1 Sam. 4.* It was taken by the Philistines, sent back to Bethshemesh; and last of all, placed in Kiriath-iearim, not in any publicke seate, but in the house of *Abinadab* a priuate man. So little was the care and respect that *Saul* had to Religion, that the Arke of God was neglected, and not sought vnto in his dayes. *1 Chron. 13. 3.*

But good *Dauid* enlarged it, and with solempnitie of ioy brought it to Sion his owne Citie. Where first he put it within a tent or Tabernacle. For albeit God had foretold that he would not alwayes wander too and fro, but would finde out a place of rest, where his Sanctuarie should abide: that place being not yet reuealed to *Dauid*, he prouided curtaines and a tent, whereunto it had beene wonted almost a thousand yeares.

But when he vnderstood that the Lord had chosen the hill of Sion to be an habitation for himselfe, that there should be his rest for euer: and that the people with vnanimitie did willingly entertaine the exercises of Religion in the same place. As he was abashed to dwell in a house of Cedar, and to leaue the Arke of God vnder Curtaines, and thereupon resolved to build an house for God, till the charge thereof was committed ouer to *Salomon* his Sonne: so in testifi-
cation

cation of his owne gladnesse, that Religion should now grow to a setled certaintie, hee conceiued and writ this Psalme.

Thus much of the occasion, which giueth vs instruction; namely that the supream power and authoritie of setting Religion; and the œconomic or disposition of the ceremonies thereof belongeth to the King. *Dauid* performed both most happily, without controulement: and that could not haue wanted here, more then it did in his faire purpose of building the Temple, if the bounds of his vocation had bene exceeded in this, as they were in that.

God requireth double seruice from Kings: one is of obedience, as they be men: the other of prouision, by reason of their office, and as they are Kings: therein they must serue God extraordinarily aboue all other men, by making holy Lawes, not for the ciuill state of their Kingdomes alone, but in matters also concerning diuine Religion, and gouernment of the Church. If this were not an incident of the Royall office, the holy Ghost would not haue attributed the deformities of Religion, and mis-gouernment of the Church to the want of a King. It is an vsuall acclamation in the Booke of Iudges, and the ordinary censure of the holy Ghost in those cases, *Then there was no King in Israel*. But how should the want of a King occasion disorder in religion, if the rectifying of such things were not within his verge and charge?

Dauid here held it a part of his duetie, so did *Salomon* his Sonne after him: and (least any should imagine that these two were priuiledged for those affaires

by particular warrant,) so did *Asa* : so did *Iehosaphat* : so did *Ezechias* : so did *Iofias*, as appeareth in the Bookes of Kings and Chronicles : so did *Constantine* the first Chritian Emperour : so did *Theodosius* : so did *Gratian* : so did *Iustinian* : so did *Charles* the great, as the Ecclesiasticall Stories testifie : so *Eleutherius* a Bishop of Rome aduised *Lucius* to doe, that was King of Britaine about 150. yeares after Christ, and giueth this reason of his aduise; *Quia Vicarius Dei estis in vestro regno* : you (saith the Bishop of Rome vnto the King) may make Lawes for religion, because you are Gods Lieutenant, Vicar, and Deputie within your owne Kingdome : so the municipal Lawes of our kingdome intendeth : for they account not the Prince a meere Ciuill or Ecclesiasticall person, as they doe others, but mixt : by reason of the power that he hath in both.

So *Paul* determineth of this point for the new Testament, when hee willeth prayers to be made for Kings and men in authoritie, that we may lead a quiet and peaceable life in all godlineffe and honesty. And what meanes can wee haue from Kings for godlineffe and honesty ? none verily but by their authoritie and power, whereby as Guardians of both Tableſ of the Law of God, they make Ediſts for obseruation of the one and other.

Now to the Psalme, which consisteth of three parts: the first expresseth *Dauids* ioy : the second containeth the causes thereof: the third hath a praise of Ierusalem, and a prayer for the same ; my purpose is to treat of the two former.

Dauids ioy teacheth vs that Gods children be not *Stoicks*: a kinde of Philosophers that desired to be without affections. And further it informeth vs, that godlineſſe standeth not in ſolempne or ſowre lookes. The moſt godly haue their affections: God planted them in man, when he ſtood in perfect integritie vnſtained with ſin. And Chriſt himſelfe was not without them.

Then it is no part of holineſſe to ſhake off all affections: but to ſubdew and temper the heate of them, when they are blowne with the bellowes of concupiſcence, that no flame be kindled againſt God, againſt our neighbours, againſt our ſelues, againſt our owne ſaluation: this is a ſpeciall kinde of godlineſſe, of pietie, of holineſſe, of Chriſtianitie.

Take away ſorrow in afflictions, and all chaſtiſement of diſcipline ſhall proue vaine. Where will that godly ſorrow be that worketh repentance not to be repented of? Take away ioy in proſperitie, and no place will be left for thanks-giuing. Take away both, & the Apoſtles rule muſt ceaſe, *reioyce with them that reioyce, and weepe with them that weepe.*

Seeing then the affection of Ioy is naturall, planted in our hearts by the Creator, of great uſe and neceſſitie for performance of many good offices, the concluſion followeth, that it cannot be but lawfull. Yet the corruption of our nature doth peruert many things that be good and lawfull, and by our abuſe we make them euill and vnlawfull. So we doe in this particular affection, when we ſtudie, when we ſpend our thoughts and time in chearing vp our owne hearts, without regard of our ſinnes, without regard of the affli-

ctions of *Ioseph*, without all feeling and feare of Gods iudgements. In like sort a great number peruert and change the nature of this affection, when they set their whole ioy and delight in circumuenting their brethren : others when they wallow in the mire of their owne filthinesse and sensualitie: others in heapes of their riches with the foole in the Gospell : in their surfets, drunkennesse, and excessiue riot, with the rich Glutton : in the venime and poyson of their slanderous tongues, with *Dauids* Tyrant. *Psal.* 52. All these and such like, are glad when they haue done euill, and reioyce in the worst things : therefore wee will call their ioy carnall. Christ pronounceth a woe to them; *Woe vnto you that laugh now for you shall weepe : You passe your dayes in ioylitie, and in a moment you shall goe downe into hell. Iob.* 20. *Momentaneum est quod delectat, aeternum vero quod cruciat.* O remember that your pleasures are but transitorie, and your torments euerlasting.

There is another kinde of ioy, called Spirituall, because it proceedeth from the holy Ghost, and is reckoned amongst the fruits of the Spirit. *Gal.* 5. It is promised to the faithfull, *Esay* 35. *They shall obtaine ioy and gladnesse, and sorrow and mourning shall flie away.* The Apostles felt the fruit hereof, when they departed from the Councill reioycing that they were counted worthy to suffer rebuke for his name. The like comfort befell those Saints, that the Apostle speaketh to, *ye suffered with ioy the spoiling of your goods, knowing in your selues how that yee haue in heauen a better and an enduring substance. Hebr.* 10.

Of this sort was *Dauids* ioy here, as by the causes thereof shall appeare.

The first cause of his Ioy was, the readinesse, the alacritie and chearefulnesse that hee obserued in the people, stirring vp one another, with a sweete correspondencie or consent, and encouraging themselves with mutuall exhortations, to go into the house of the Lord. This good Prince knowing the manifold graces of God that be dispensed in the Church, reioyceth in spirit and heart to see his people inflamed with a desire of that place where they might enioy them all.

2 Part.

By this example hee doth teach and admonish vs to conceiue double ioy when God by his holy spirit doth not onely frame euery one of vs to the obedience of his word, but bringeth others also with vs into the same obedience, that wee may all hold a kinde of harmonie and fellowship in faith. Therefore if wee will be like *Dauid*, wee must ioy, wee must take a delight and pleasure in the pietie of our brethren: and as euery one is first called, so to labour and stirre vp others to the like vocation. We ought to doe it, first in respect of Gods glory, which we are commanded to aduance. And if God be to be glorified in all things of vs that are created for no other purpose: How carefull should wee be to seeke his glory in the saluation of mankind, the most pretious thing in the world, if you value it by the price? Or if the friends of the woman did reioyce with her, when shee found her goat, how much more worthily may we triumph in an holy and spirituall kinde of ioy at the finding of that

that pretious groat which carryeth the stampe and Image of our heavenly King. Againe, this care is recommended vnto vs in that charitie which wee are commanded to yeeld vnto our brethren. That charging vs with a speciall care of their temporall liues, their name, and goods, doth impose a more holy care for their religion, faith, soules, saluation, and all things thereto belonging. Therefore I make that another note out of this place and example, that we ought to call vpon our brethren, and to exhort one another to the exercises of religion.

Despise not this example, but imagine that these words be now no more the speach of the Israelites encouraging one another, but of the holy Ghost, rowling vs all to the like endeaour. *We will goe into the house of the Lord.*

The benefits that God dispenseth in his house are of such consequence that they may well breed in euery man a loue and liking of the Church.

Whether you looke to the Tabernacle, the Temple, or the Church, God promiseth his presence and propitiation to euery one of them particularly. For the Tabernacle, he saith, *Exod. 25. They shall make me a sanctuary, and I will dwell in the midst of them.*

Of the Temple, *1 Kings 9. I haue heard thy prayer and supplication that thou hast made before mee. I haue hallowed this house, and my eyes, and my cares, and hart shall be there perpetually.*

Of the Church, *where two or three be gathered together in my name, I am in the midst of them.*

Now where God is present and ready to help, what good

good thing can be, that is not there to be found? Seeing he is the fountaine of all goodnesse, no good thing can be lacking where he dwelleth. There is peace, ioy, saluation, comfort, and happinesse.

On the other side, where God is not present, no mischiefe is wanting: nor anguish, nor affliction, nor heauinesse, nor feare, nor the worme that dyeth not, nor the fire that cannot be quenched. How miserably was *Saul* distressed when God left him? *1 Sam. 18.* euen so are the godly, as oft as they are bereaued of of the Tabernacle, of the Temple, of the Church: because they want Gods presence, they think themselves to be in a kinde of hell. *Woe is mee that I am constrained to dwell with Mesech, and to haue my habitation amongst the tents of Kedar.*

Besides Gods presence in the Church wee haue Christ ther also our Mediator. Ther he exerciseth the office of his headship: there he gouerneth, guideth, quickneth, and nourisheth his members, and as a true head, communicateth his owne liuelihood, and happinesse with them. Furthermore in the Church the holy Ghost is inspired by the distribution and influence of his graces vpon the faithfull. Last of all, in the Church and holy assemblies, the power of Gods word and Sacraments is most effectuall.

And if the Queene of Saba did account them happy which attended King *Salomon*, to heare his wisdom: how much greater is their happinesse, that attend the places where they heare wisdom, not of man, but the heavenly wisdom of Almighty God sounding effectually in his word?

It we seeke our owne ease, we neede not to goe far for it, as the Iewes did to Ierusalem: it is brought home to our doores; euery man may talke of it with his neighbour vnder his Vine and figge-tree. If we looke for profit: it is godlinesse onely that hath promises of this life, and of the world to come.

What would you haue, that is not in it? Pleasure? *O taste and see how sweet and gracious the Lord is. The testimonies of the Lord are right, and reioyce the heart: more to be desired then Gold, yea, then much fine gold, sweeter also then hony and the hony combe.*

If the pleasure that commeth out of the Word be inestimable: such as eye hath not seene, eare hath not heard, and neuer entred into the hart of man. If godlines be great riches: that pretious pearle which is to be purchased of wise Marchants with the losse of all we haue. If nothing be more easie for vs then to heare the word of God, and to feede our soules, at the Lords sacred Table. If this be that one thing that our Sauiour Christ saith is necessarie: then I beseech you by the mercifulnesse of God, and in the bowels of Iesus Christ, that yee come to it henceforth with more preparation and diligence; heare it with more heede and attention; and praÿse it with more zeale and obedience, then you haue done formerly. *And God the father of lights, from whom euery good and perfect gift commeth, blesse vs all with the grace of his holy spirit, that we may so doe indeed.*

These Iewels and treasures, which cannot be found out of the casquet of the Church, may kindle a burning flame of loue and affection to it: but the commandement

mandement of GOD doth increase it yet further. *Leu. 17. 5. The children of Israel shall bring their offerings (which they would offer abroad in the fields) and present them at the doore of the Tabernacle of the congregation, and he that faileth herein, that man shall be cut off from his people.* The equitie of this law is great, and remaineth still: viz. that nothing be attempted in the worship of God without speciall direction, and warrant of his word. Which equitie in this particular of bringing their offerings to the doore of the Tabernacle, is grounded vpon two reasons, First, that the Ministers of the Altar might thereby haue a due proportion of maintenance. Secondly, that by these publike assemblies the puritie of doctrine might be kept inviolate. As for the first, there is an honour due vnto the Ministers for their intertainment. *Who goeth a warfare of the owne cost? Who planteth a Vineyard and eateth not for the fruit thereof? Who feedeth a flocke, and eateth not of his milke of the flocke?*

That which was commanded in the Law to be giuen, was the Tenth part of all their increase: which being once sequestred from priuate vses, and consecrated to the worship of God, may not, for any thing I see, be altered. For I take Tythes to be due to the Ministers of the Word by the lawes of God and Nature: a matter that will be thought hard to proue. Yet first vnderstand the errour of those that suppose Tythes to haue drawen their originall from the Leuiticall Law: and that being abrogated, they imagine Tythes also to cease, or at least to remaine by positieue law alone. Behold a double misconceit: First, Tythes

were payd amongst Gods people long before any Law was giuen. As we read of *Abraham, Gen. 14.* he gaue vnto *Melchisedech* the tenth of all his spoiles. And *Jacob* vowed in Bethel, that hee would giue God the Tythe of all he had. *Gen. 28.*

Againe, in case the originall of Tythes had bene by the Leuiticall Law: yet Tythes need not cease, as soone as that was abrogated. I hold this for a rule, that those Lawes are perpetuall, which haue a perpetuall cause. But the Law of Tythes hath a perpetuall cause, namely, the entertainment and maintenance of the seruice of God: Therefore the Law of Tythes is perpetuall. Consider againe what *Abraham* did? he gaue the tenth of all things. To whom? To *Melchisedech* the Priest of the high God. When? Surely 400. yeares before GOD gaue any Law for Tythes. Whereupon I doe infer that this Law of Tythes was grauen in the heart of man before it was written in Tables: And so consequently it was the Law of Nature. Else how came it to passe, that *Jacob* did vow, and *Abraham* did pay nothing but Tythes? What should we thinke? That Tythes were payd by *Abraham*, and vowed by *Jacob* at all aduenture? And so they stumbled by chaunce vpon that which God afterward established by Law? No, no: these Patriarches (though they were reuerend and holy men) gaue God no precedent to make his Law by: But God by a secret instinct moued these holy men to doe those things before Law, which afterward he established for Law. *When the Gentiles hauing no Law, yet by nature doe the workes of the Law, are they not* (saith

(saith the Apostle) *a Law to themselves?* And why? because they shew the worke of the Law written in their hearts. After this sort he moued *Judah* to giue sentence against whoredome, before any Law was writtento punish it. So he moued *Noah* to condemne *Cham* for his vñreuerend behauour, before the commandement was giuen to *honour father or mother*. So he moued *Jacob* to detest theft, and to challenge *Laban* for his wrongfull imputation, before the Law had said, *thou shalt not steale*. And euen thus he moued *Abraham* to pay Tythes to *Melchisedech* the Priest of the high God, before the Law was ordayned to pay Tythes. And the Law ye know ordayned Tythes to be payd to the children of *Leuie*: But *Abraham* payd Tythes to *Melchisedech*, whose Priesthood was of another order, then the children of *Leuie* were: to giue vs to vnderstand, that Tythes were due to all Priests, whether they were vnder the Law, afore the Law, or after the Law.

Here me thinks, I heare some aske, how it happened then, that Christ, that the Apostles of Christ, made no expresse mention of Tythes to be payd in the new Testament?

The answer is easie, that whilest Christ liued, the Priesthood of the Law was not abrogated. And after it continued some space in the Apostles time, vntill the dissolution of that common-wealth: that the ceremonies ordayned of God himselfe, might be honorably buried. During which time, it was vnseasonable for Christ or his Apostles, to snatch Tythes vnto themselves, which by Law were yet settled in the

Leuites. But after that legall Priesthood was abolished, then to whom Tythes belonged, Christ himselfe declareth, not in words but by his fact & deed. Vpon which I build the foundation of my argument, thus:

That which Christ receiued in right of his Priesthood of the new Testament, is due to all the Ministers that succeede him in the same. But Christ receiued Tythes in right of his Priesthood of the new Testament: Tythes therefore are due to all the Ministers of the same. The assumption is proued in the 7. Chap. to the *Hebr. Ver. 9.* *And so say as the thing is, Leuie also which receiueth Tythes, payd Tythes in Abraham: For he was yet in the loynes of his father Abraham when Melchisedech met him.* The Apostles purpose in that place is to proue the Priesthood of Christ greater then the Priesthood of *Aaron*. He proues it by two reasons. 1. The lesse is blessed of the greater. Christ in *Melchisedech* blessed *Abraham* and *Leuie*. Therefore *Abraham* and *Leuie* are lesse then Christ.

His second reason is drawne from the matter that I haue in hand. The lesse payeth Tythe vnto the greater. *Abraham* the father of *Leuie* payd Tythes to Christ in *Melchisedech*. Therefore *Leuie* did acknowledge Christ to be greater Priest. How? because *Leuie* payd Tythes that were due to the Priest, into the hand of *Melchisedech* the figure of Christ.

Here two things are remarkable: First, that Tythes were perpetually allotted to the Priest, else the Apostles argument had carried no great soliditie.

Secondly, that *Melchisedech* neither giueth the blessing,

sing, nor receiueſt Tythes in his owne name: but in the person and right of Christ. So as that which *Melchisedech* did in figure, was in deed and truth done by Christ. It was Christ that gaue the blessing vnto *Abraham*, as wee may see by the efficacie thereof. It was Christ that receiued Tythes, as the Apostle doth conclude; not wrongfully. He commanded in particular termes to giue vnto *Cesar* the things that are *Cesars*: In generall doctrine, to yeeld euery man his owne. Therefore no man can well imagine that hee would forestall, or intercept any others due, but receiued his owne. By what right? Sure, not in the right of his Godhead, whereby the supream dominion of all things resteth in him. But by the title and in the right of his Priesthood: for so the Apostle argueth.

You that be hearers may make this vse of my speech, that seeing Tythes were payd by *Abraham*, vowed by *Iacob*, prescribed by the instinct of nature, before the Law: allotted to the Priests vnder the Law: continued since the Law: seeing the Church hath beene in iust and good possession of them about 4000 yeares: seeing they were dedicated to the seruice of God: seeing they were deuoted vnto God: And the title or right, that man had before donation: doth by the act, and from any such time of donation, remane the proper possession of God, vntill the worlds end, vnlesse himselfe renounce, or relinquish it. Yeeld your Tythes willingly, because you cannot hold them from your Ministers without impietie. In such cases the Lord loueth a cheerefull giuer: *Et nos libenter accipimus beneficium*

beneficium quod proſit danti. Nobis quidem in hoc benefacitis, ſed vobis melius. Beatius eſt dare, quam accipere.

Besides the entertainment of Miniſters, there is another reaſon for publique aſſemblies: that the puritie of ſincere Doctrines might be kept inuiolable by that meanes from the corruption of Gentilitie, the poyſon of Heresie, and the rage of Schiſme: whileſt the worſhip of God is not left arbitrarie, or voluntarie, but hath a preſcript forme from whence it is unlawfull to decline. For that hath beene, and alwayes will be dangerous.

It is noted for a ſpecial blemiſh and ſtaine amongſt the Iſraelites in the booke of Iudges; That euery one did what he thought good in his owne eyes, without regard of law, of order, of vniformitie in Church or common-wealth.

And where lawes eyther be not at all, or want due execution: that our wauering mindes be not held in a conformitie: It is the eaſieſt thing in the world, for man vaine and curious by nature, and delighted with change, to fall into conſuſion and groſſe idolatrie.

Let *Ieroboam* be the example hereof, who had no ſooner withdrawne his followers from thoſe aſſemblies that were appointed by better authoritie, but ſtraight-waies both himſelfe fell into Schiſme, and to Idolatrie: and wrapped all his adherents in the like offences. So the Scripture markes him out euerie where. *Ieroboam that made Iſraell to ſinne.*

Let *Ieroboam* carry this marke alone, and let it neuer be found or felt in this Church. For if the publike

like ministerie be defaced by any, not maintained by others, but neglected: deceiuers will creepe into priuate families, and lead captiue simple women (and men too) laden with sinnes, and led with diuers lusts, euer learning, and neuer able to come to the knowledge of truth. Not vnlike to mothers which bring forth Monsters, which they hide in corners and secret places, shaming to shew them openly, and yet priuily doe feede and nourish them. *Vbi Apostolica forma & vita quam iactatis? illi clamant, vos susurratis: illi in publico, vos in angulo: illi ut nubes volant, vos in tenebris, ac subterraneis domibus delitescitis: Quid simile illis in vobis ostenditis?* Thus hath beene hatched elsewhere, the heresies of Papists, the frensies of Anabaptists, the schismes of rash brethren, and the prophane impieties of Atheists, of ill eggs, worse chickens.

The remedie for these inconueniences is, to cut off arbitrarie worship, to restraine and suppress whispering or corner diuinitie. Therefore to the entent we may not haue, *here is Christ, or there is Christ*, we must all ioyne together in cherishing, intertaining, and frequenting one publicke ministerie, one prescript and settled forme of prayers and Ecclesiasticall rites. This is not mine owne conceit, I learned it from Mr. Calvin: Concerning the forme of prayer (saith he) and Ecclesiasticall rites, I doe very well like that they should be certaine in a prescript order, and that the Pastors be not sufferd to swerue from it: as well for the help of the simple, as also that a consent of all Churches may be held; and lastly, to preuent the rashnesse of those that affect nouelties.

Bernard, in
Cant. ser. 65

Epist. ad pro-
tect. Angl.
87. pag. 69.

The Ministerie was ordained for this end, as the Apostle doth teach vs, *Ephes. 4. 14.* that wee should no more wauer like Children and be carried too and fro with euery blait of doctrine: whereby it appeareth that the spirit of God hath fastned vs to the publike ministerie, the better to hold vs in a constant loue of the truth. And therefore addressing our selues vnto it, let vs also reioyce to goe into the house of the Lord.

A matter (as some will obiekt) easie to besaid and done amongst the Israelites, because, first, the Tabernacle, & afterward the Temple, were visible & known to be destinated to the worship of God. Now the house of God is not so conspicuous nor commonly knowne: doubts and questions are still moued which is the Church.

That these allay no part of your forwardnesse: heare I beseech you how they may be cleared: and heare it not from me, but from S. *Augustine: Inter nos & Donatistas questio est, ubi sit Ecclesia? quid ergo facturi sumus? in verbis nostris eam quaesitari, an in verbis capitis sui Domini nostri Iesu Christi? Puto quod in illius potius verbis eam quaerere debemus, qui veritas est, & optime nouit corpus suum. Nouit enim Dominus qui sunt sui.* Nothing is sought for with more endeuor then the Church, and nothing mistaken with greater error. The cause is apparant, for that wee seeke it in the markes that wee frame of it to our selues, and not in the notes that Christ hath giuen vs to know it by. Men would haue the Church to be conspicuous and visible, but wee cannot make that a marke of the Church,

Church, vnlesse wee infringe an article of our Faith : *I beleue the Catholike Faith.* When I see a thing, there needes no faith for it : Faith in the Apostles doctrine is of things inuisible, that cannot be seene.

Succession is as much vrged for knowledge of the Church : and it is plaine enough that the ancient fathers did vsually alledge their continued succession of Bishops against Heretiques : But the principall point of their allegation consisted in the succession, not of place or person, but of doctrine, which the good Bishops had kept in a long descent from the Apostles times. *Percurre Ecclesias apud quas ipsa adhuc Cathedra Apostolorum presidentur, sonantes vocem, & representantes faciem vniuscuiusq;*

Tertul. de. praescript.

Amplitude and diffusion is made another marke of the Church : and that had beene a very deceiueable cognisance, when the Arrian heresie ouerswayed all. But may it not now be returned in preiudice of those that alledge it ? who sees not the fall of great Babilon, and the waine or abatement of the Bishop of Rome his Hierarchie.

Last of all, Antiquitie is brought for a note of the Church : and if that were a certaine or perpetuall euidence, then was the Church ancient as soone as it began. *Augustine* found the vncertaintie and invaliditie of these markes that men deuise, and saith, *nolo humanis documentis sed diuinis oraculis sanctam Ecclesiam demonstrari* The markes that Christ hath giuen to the Church will be surer : first, because he is truth : secondly, because hee knoweth his owne body best ; this is a firme Maxime, that the Lord knoweth who

De unitat. ecclesia cap. 3

are his. *Mat. 28.* when he sent his Apostles to subdue the world by gathering him a Church, three things were giuen them in charge: first, that they should preach the Gospell vnto euery creature: secondly, that they should baptise them, in the name of the Father, Sonne, and holy Ghost: thirdly, that they should teach those that beleued and were baptised, to obserue all that hee had commanded. Behold the things that the Maister of the house commanded to be in his house: are not they true markes of the house? first, the sincere doctrine of the Gospell: secondly, the right administration of the Sacraments: thirdly, that forme of discipline (I meane not any certaine manner, for that was neuer yet proued) which may bring obedience to Christs commandements: let them that v church vs so easily at their pleasures, ioine issue with vs vpon these markes, and they shall see that we haue no cause through the grace of God to shun the triall.

In 1. cap. Esa. The Church of Rome hath the Word of God indeed contained in their Bibles, we deny it not: but as *Hierome* saith of certaine Heretiques, so we say of it; *Heretiques corrupt the truth of the Gospel with their false constructions: and are like our worst kind of brewers, that make wine water, whereas cleane contrary, our Sauiour turned water into wine: so they haue the gospel, but not truly expounded, nor taught sincerely.*

First, because they refer not their constructions to the glory of God, according to the rule of our Sauiour, *qui querit gloriam meam verax est*: but the church of Rome attributing saluation to their owne merits, aduancing free-will, extenuating originall sinne, &c.
seeke

seeke not the glory of God, but their owne gaine : therefore they are not true.

There is another reason of their vntrue constructions: because they interpret not the Scripture according to the proportion of faith, as *Paul* willeth, *Rom. 12* *Let him that prophesieth do it according to the proportion of faith.* As all gold was not holy, but that only which belonged to the temple: so euery sense that is without compasse of Scripture, though it shine and glister with neuer so much sharpnes of wit, yet is it not holy. By the same spirit that the Scriptures were written, by the same they must be interpreted and vnderstood : this is the golden rule to know truth from error; Scripture must be interpreted by Scripture; not alwayes literally, not alwayes allegorically, not alwayes anagogically, not alwayes tropologically; but the darker places by those that be more plaine or easie. And as *Tertul* writeth, *oportet secundum plura intelligi pauciora: & ne vnus sermo multa alia subuertat : secundū omnia, potius quam aduersus omnia intelligendus erit.*

*Contra
Praxeam.*

Thou art Peter, and vpon this rocke will I build my Church : if we looke to the proportion of faith, Christ vndoubtedly is that pretious rocke, not *Peter*, as they would haue it : for the Church cannot be built but by faith, and that may not rest vpon *Peter*, or any other creature. Againe, *Vnto thee will I giue the Keyes of the kingdome of heauen:* hereupon they would perswade the world, that the power of their Keyes which is Ecclesiasticall, should locke vp and let loose the power of the sword, and ciuill Magistrate. If you will iudge hereof by the Analogie of faith, you shall see the

*Chrysost. in
Epist. ad
Rom. hom.
23.*

bounds and limits of both powers. *Paul* subiecteth euery soule to the Ciuill power, and excepteth none. *Etiamsi sis Apostolus*, though thou be an Apostle, an Euangelist, a Prophet, or whatsoeuer else thou be, thou must be subiect to the ciuill power. For this subiection (saith *Chrysostome*) is no hinderance to godlinesse. The Apostle perswadeth this subiection, not for humilitie, or by way of curtesie, but inioynes it of necessitie; *Vee must needs be subiect, idq; propter conscientiam*: and that which is due of conscience, is so necessarie to be done that it cannot be omitted without hainous sin. Necessitie and Conscience, be strong obligations for ciuill obedience.

Giue me leaue on the other side to let you see the strength and sinewes of Ecclesiasticall power. Then looke vpon the decrees of the Church, single as they are in themselues, and seuered from the Princes countenance. The decree that the Gentiles should abstaine from things offered vnto Idols, is of that nature, *Act. 15*. And is it not limited by the Apostle of the Gentiles? *1 Cor. 10. Whatsoeuer is solde in the shambles, eate, and aske no question for conscience sake: But if any man say vnto you, this is sacrificed vnto Idols, eate it not, because of him that shewed it, and for conscience: the conscience I say, not thine but of the other.*

Compare *Paul*, with *Paul*: power, with power: bond, with bond: and Law, with Law. Ciuill authoritie requireth a necessitie of obedience: Ecclesiasticall, giueth a libertie to the Conscience. The ciuill Magistrate must be obayed simply: The Ecclesiasticall admits caution, and respect. This bindes me

me onely in case of scandall: the other, as well out of offence, as in offence.

Though I had *Gyges* ring, and liued without controlement of any eye, yet am I bound in conscience to obey the positive Lawes. I am bound to obey both powers, but with disparitie: The ciuill ordinances, for clearing mine owne conscience from sinne: and Ecclesiasticall decrees, for comelinesse, for order, for sauing my brother from stumbling and offence. Iudge then whether authoritie is greater: the Myter, or the Scepter? Both these offices are now conioyned in Christ: and is he not greater in his Kingdome? He stands at the right hand of God as an aduocate and Priest: he sitteth as a King. This puts a Scepter, the other giueth a Censer into his hand. His Priesthood reacheth but to the Elect: his Kingdome iudgeth quicke and dead. He is sweet in his Priesthood, but in his kingdome, high, potent, and magnificall. This is enough for the fallhood of their constructions.

Touching the Sacraments, which is the second note, the Church of Rome doth no way rightly administer them: saue onely that it retayneth the essentiall forme of Baptisme. Otherwise they prophane it most grossly, in applying it to dead and senselesse things. They mingle it with oyle, spettle, and salt, which cannot be done without sacriledge. is not the element of water, which Christ instituted, sufficient to represent his precious blood for our regeneration, without these mixtures?

The other Sacrament, namely the Supper of the Lord: the Church of Rome hath not onely defiled,
but

but quite altered, & changed it into a cursed, and an abominable Idol of their Masse: and so haue peruer-
ted vtterly, and annihilated Christs holy institution.

1. For whereas two things be necessarie in Sacra-
ments: the signe, and the thing signified: In this Sa-
crament they take away the signes for establishing
their transubstantiation.

2. That which should be distributed vnto others,
they keepe onely to themselues, and so make it a pri-
uate banquet, whereas it should be a common feast.

3. They keepe the Cup from the people, which
our Sauour commanded to be giuen to all.

4. Lastly, in the Lords Supper, he offereth him-
selfe to vs: and they offer him to GOD the Father:
which cannot be done but by his eternall spirit: nor
without his death, that died but once for euer.

Where these things are done; the Essentiall parts
of the Sacrament is not kept: and therefore no Sup-
per, no Sacrament, but an horrible prophanation and
plaine sacriledge. Hereby it may appeare how vn-
iustly they complaine of vs for Apostasie & forsaking
of them. *Nallus pudor est ad meliora transire.* And if
a man do leaue and depart from a particular Church
in body, and yet forsake not the Communion & fel-
lowship of the Apostles doctrine, nor the Sacraments
rightly administred, but holdeth them with all other
sincere Churches: he cannot be Apostata.

Our Rhemish Seminaries, say *Luther*, *Calvin*, &c.
came out of their Church, not they out of ours. And
that is the Catholique Church which is forsaken. But
the right Apostasie is a falling away from the true
Catho-

Catholique and Apostolique Church of Christ, and that by reuolting from the Apostles doctrine, & the communion of the Catholique faith. We departed from them vpon such occasion, and in such sort, as *Moses* sometimes departed out of *Egipt*: or *S. Augustine* from the *Manicheis*. *De vestris fuimus* (saith *Tertullian*) *nec mirum, sunt enim non nascuntur Christiani.*

The Church of Rome is neither Catholique, nor Apostolique: and therefore by leauing it we incurre no Apostacie. Not Catholique because it is particular as the Church of Alexandria, Milan, Ephesus, &c. The Catholique Church is vniuersall, and wheresoeuer the faithfull be found. It is not pinned vp in one place, but dispeirced farre and neere.

Did the Gospel begin at Rome? was it not brought from Ierusalem, first to the Grecians, and after to the Romanes? So then that Church was not the first: and if there were a Catholique Church before Rome had any Church, I see no cause but there may be still a Catholique Church without it.

An Apostolique Church it is not, because it resteth not vpon the doctrine of the Apostles, but is fallen from it, defending inuocation of Saints, that the Apostles taught not: forbidding marriage against the Apostles Caueat. Anathematizing the Apostles doctrine of Iustification by faith onely. Denying the faith, by aduancing of traditions aboue the vword. And therefore seeing we departed from that Church, where neither the word of GOD could be purely taught, the Sacraments administred, nor God rightly worshipped: and haue forsaken that Church that

now it is : not that which once it was. The Church of Rome is rather guilty of Apostasie, then we : because it is fallen away from them from whom it receiued the Gospell, Faith, Religion, and their Church. Why hath the Citie of Rome forsaken her seauen hils, whereon that Citie was once built : and is now come downe to the plaine ? Happily they will say that their Conduits and water courses did faile them in those hils, without which they could not well liue. Then let them yeeld vs the like libertie for the waters of life: that they themselues haue taken for their common water. That water of life began to faile them in the Church of Rome : They had broken all the Conduits and Pipes : they had stopped vp all Veines, and had mingled the fountaines of water of life with mire and dirt : and so brought in a thirst and hunger, not of bread and water, but of hearing the word of God. And was it not then time to leaue them ?

Let them refuse their Synagogues, forsake their broken Cysterne that will hold no water : returne to that true & auncient faith that was renowned through the world : and we will giue them the right hands of fellowship. With ioy will wee ioyne together with them, and goe into the house of the Lord.

If they will not: I call heaven and earth to record against them this day : that they are fallen from the Gospell, from truth, from word, from Sacraments, from Religion, from the house of God, from God himselfe. And all these our Churches studie with great endeouour to maintaine in their perfect integrity.

O pray, pray, forget not to pray for that most excellent instrument of GOD that hath established these things amongst vs by holy Lawes, and good authoritie: Peace be within his walls, and plentiousnesse within his Pallaces. Yea the God of peace and plenty blesse him, for these blessings that hee hath brought vpon vs, a thousand, and ten thousand fold, both here, and in the world to come.

And beloued, cease not to crie out vnto God to fill our hearts with praise, and our mouthes with thanks-giuing for these inestimable mercies. When Gods benefits are receiued with thankfulnes and due account, then hee doth multiply them exceedingly. Seeing then that all the enemies wee haue, cannot shew one point of doctrine maintained contrarie to the wholesome forme set downe in the word, and proportion of faith: seeing they cannot iustly reprove our administration of the Sacraments. Let not these graces of God towards our Churches be extenuated by scornfull reproofes, or slanderous Pamphlets: least there follow questions, whether they be the houses of God, or no? least they be forsaken by fanaticall and giddie spirits, as if they were the Synagogues of Sathan.

These be the fruits that vnaduised whisperings will bring forth: and this vse the enemy of mankinde hath made of them. They haue serued him, as a pedagogie, an ABC, or introduction of Schisme, of frenzie, of Anabaptistickall confusion.

Two errors I haue obserued that are the grounds, and occasions of these enormities. The first, is an

immoderate desire of Christian libertie. The second, an importunate challenge of equalitie in gouernement of the Church.

As to the former, many are deceiued therein, and deceiue others: whilest they set Christian libertie vpon Tenter-hookes, and stretch it further then the nature thereof will beare: seeking not onely a liberty of minde and conscience in things indifferent, but a freedome also in their actions. Christian libertie hath place in minde and conscience alone: It contenteth it selfe if there be no burthen of merit, of iustification, of holinesse, or pleasing God vrged vpon the conscience: that is the seate of Iesus Christ, and if that be left free vnto him, Christian libertie is safe and sound. It respecteth nothing but that which is betweene God and thee. And is not this a goodly libertie, when we know that such and such things doe neither iustifie nor condemne vs afore God? If this content you not, vnlesse you may haue freedome also in your actions to doe what you will: you haue left Christian libertie, which reacheth not to our actions, and respecteth not that which is betweene thee, and thy neighbour: and thou art come to a licentious immunitie.

This difference being obserued, may appease manie controuerxies about indifferent things. Wherein if brethren will hold but that moderation which true Diuinitie teacheth, and retaine this freedome, our Christian libertie in their consciences, which is not infringed; and conforme their actions, that they doe not ouerthwart good order, to the disturbance of the Church,

Church, and offence of the Magistrate: How ioyfully might we all goe vp into the house of the Lord, and sing in the tune of Angels. *Ecce quam bonum, & quam incundum habitare fratres in unum?*

For as much therefore as God hath warranted the Magistrates authoritie in these cases, and required our obeience: let vs no more thinke how to finde out pretences, *Studia abeunt in mores*. But if there be any consolation in Christ, any comfort of loue, any fellowship of the spirit, any compassion and mercie, fulfill this ioy: that ye be like minded, hauing the same loue, being of one accord and iudgement, that nothing be done through contention, or vaine glory, but that in meekenesse of minde euery one esteeme other better then himselfe. That we may all with one way, and one heart, goe vp into the house of the Lord.

As for equalitie, which is the other error: when one aduised *Lycurgus*, to establish it amongst the Lacedemonians, that so the least and meanest might beare like sway with the greatest: The wise man answered: that he which called for it should begin it first at home in his owne house. And if all men be carefull to exclude paritie out of their priuate families: if men experienced in policie and gouernement, will not admit it into the common-wealth, because that cannot be preserued with equalitie, but by authoritie and rule: Why are not men as sensible of the house of God, as of their owne houses? or why should equalitie, that is found intollerable in all other societies, be obtruded onely to the Church? Because distinctions and inequality of Pastors cannot be proued by

Scripture. That is not so. There were diuers Pastors vnder the Law : but they were not equall. For there was one high Priest, as it were a transcendent aboue them all: But his eminencie was to expresse the soueraignetic of Iesus Christ: Then there were Captaines of euery family of the Leuites: and that proues an inequalitytie. Last of all, there were two ioyned with the high Priest, which are called rulers of the house of God, 1 *Chro.* 24.5.

In the new Testament there was distinction and inequalitytie betweene the Apostles themselues, or else *Paul* would neuer haue called *Peter* and *James*, and *John*, chiefe and pillars of the Apostles. There was distinction and inequalitytie betweene the twelue Apostles, and the seauentie Disciples. We reade of manie Pastors at Ephesus, *Act.* 20. And in the Reuelation *John* writeth to the Angel of the Church of Ephesus, which euicteth necessarily, that there was one greater then therest *Par in parem non habet imperium*. But *Paul* gaue *Timothie* authoritie ouer Pastors: Therefore hee ordayned and intended an inequalitytie, and no paritie amongst the Pastors of the Church. The reasons of those that call for equalitie in the Ministers, are not made to build vp, and they are too weake to pull downe.

Abraham saith grauely vnto *Lot*: *Let there be no contention betweene mee and thee; for wee are brethren*: that is one reason. Againe, *the Cananite and the Pherizite are yet in the Land*: another motiue. In which case who knowes not, that the aduersaries of our doctrine, will sooner be ouercome with vnited then

then distracted forces? and so we that fight the Lords battailes cannot disioyne our selues without preuarication and bootie. Away then with all singulartie and admiring of our owne opinions. Know yee not that it is the seminarie of inward contention? the Spirit of the Prophets must be subiect to the Prophets. Let vs haue but one heart, and one way, that wee may fill the Lords house with garlands of victories: that wee may beate our aduersaries from humane merits, and bring them to the diuine mercies: from free-will, and the possibilities of Nature, to the grace of God: from traditions, to the written Word: from elauation, adoration, circumstance, transubstantiation of the Sacrament, to the commemoration of Christs death, and a sweet fruition thereof by faith. From their Hierarchie and visible Monarchie, to the headship of our Lord Iesus Christ. From superstition, to the true vvorship of GOD.

O how glorious are these holy triumphs? how instantly doe they call vpon vs to combine our selues together, that the conuerſion and offering vp of the Papiſts may be acceptable and sanctified. I will not diſmiſſe you of the Laitie without ſome ſhort exhortation to peace. The very name of peace is a ſweet word, but the work is ſweeter. I cannot alwayes ſpeake of it: But that which I cannot alwayes ſpeake of, that you may keepe alwayes. As for example. He that praiſeth God, with his tongue cannot doe it euer: but he that praiſeth God with his life and conuerſation, may euer doe it. Euen ſo doe I commend the words and works

of

of peace vnto you. Or if you thinke me vnworthie to commend such a diuine blessing : looke if it be not the word of our great and worthiest King. He commandeth it vnto vs from the Author of peace. *Beati pacifici.* Not *pacidici*, but *pacifici*. Blessed are, not the praisers, but the practisers of peace. Let the mountaines bring peace, and the little hils righteousnesse vnto thy people, O thou Prince of peace. And so the God of peace that brought againe from the dead our Lord Iesus, the great Shepheard of the sheepe, through the bloud of the euerlasting Testament, make you perfect in all good works, working in you that which is pleasant in his sight through Iesus Christ, to whom be praise for euer and euer,
Amen.

Ff Nfs.

12739

Hampton, C.